

A
SERMON

Preach'd in the
Cathedral Church of *Winchester*,
BEFORE THE
Hon. Mr. Justice PAGE
AND
Mr. Baron COMYNS;

AT THE
ASSIZES

HELD THERE,
On *Wednesday, March 13, 1728*.

By RICHARD NEWCOME, A. M. Vicar
of *Hursley* in the County of *Southampton*, and
Fellow of *Queen's-Colledge* in *Cambridge*.

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SEERMON

Hon. Mr. Justice

Mr. Baron

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HELD THERE

On Wednesday, March 3, 1843

By Richard Newcomb, A. M.
of the County of ...
Fellow of ...

LONDON

Printed for E. Street, ...
... in ...

T O
Powlet St. John, *Esq;*
HIGH-SHERIFF

O F T H E
County of SOUTHAMPTON,

And to the
Gentlemen of the Grand-Jury, *viz.*

*The Right Hon. Lord William Powlet,
Foreman,*

<i>The Honourable Edward</i>	Edward Bathurst, <i>Esq;</i>
Stawell, <i>Esq;</i>	Henry Penton, <i>Esq;</i>
<i>The Honourable George</i>	Henry Harris, <i>Esq;</i>
Bridges, <i>Esq;</i>	John Duke, <i>Esq;</i>
Arthur Chute, <i>Esq;</i>	Cary Hunt, <i>Esq;</i>
Joseph Hinxman, <i>Esq;</i>	Jacob Perkins, <i>Esq;</i>
Thomas Wyndham, <i>Esq;</i>	William Goldwyer, <i>Esq;</i>
Walter Godfrey, <i>Esq;</i>	Robert Pike, <i>Esq;</i>
Edward Hooker, <i>Esq;</i>	William Bennet, <i>Esq;</i>
Richard Jervoise, <i>Esq;</i>	Robert Andrews, <i>Gent.</i>
Henry Stanyford, <i>Esq;</i>	Thomas Bonham, <i>Gent.</i>
Charles Cole, <i>Esq;</i>	William Yalden, <i>Gent.</i>

This Sermon, published at their Request, is
respectfully dedicated, by their

Most obedient humble Servant,

RICHARD NEWCOME.

Powlet St. John, Esq;

HIGH-SHERIFF

OF THE

County of SOUTHAMPTON

And to the

Gentlemen of the Grand-Jury,

The Right Hon. Lord William Powlet,

Baron,

The Honorable Edward	Edward Barbour, Esq;
Stawell, Esq;	Henry Panton, Esq;
The Honorable George	Henry Harris, Esq;
Bridges, Esq;	John Duke, Esq;
Arthur Chute, Esq;	Gay Hunt, Esq;
Joseph Hixman, Esq;	Jacob Perkins, Esq;
Thomas Wyndham, Esq;	William Goldwyer, Esq;
Walter Godfrey, Esq;	Robert Pike, Esq;
Edward Hooker, Esq;	William Bennet, Esq;
Richard Jervoise, Esq;	Robert Andrews, Esq;
Henry Stannford, Esq;	Thomas Bonham, Esq;
Charles Cole, Esq;	William Yalden, Esq;

This sermon, published at their Request, is
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Most obedient humble servant,

Richard Newcome.



I THESS. Chap. iv. 9.

*As touching Brotherly Love, ye
need not that I write unto you:*

*For ye your selves are taught
of God to love one another.*

THERE is nothing of greater Service to the settling of a right Conduct and Behaviour, than the Contemplation of our selves; nothing of greater Importance, than a View into the Constitution and inward Principles of our Nature, than a Survey of our own Hearts, and an Inquiry into the Strength, Tendency, and Design of the several Affections and Propensions we find in them. For by this we shall discern what are the Obligations our Nature lays us under, the Purposes it is adapted to, the Pleasures it is capable of, and learn what Course of Life the Author of it points out and directs us to. For what-

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the Constitution of any Nature, that most certainly is what the wise Contriver particularly intended it for, and would have the Creatures endow'd with it, to pursue. And whenever we shall descend into our own Hearts, and become the Subject of our own Reflections, we shall find such an Aptitude and Capacity of the *human* Nature for the Purposes of *universal Benevolence* and *mutual Love*, as is sufficient to shew us our Duty, and the Course of Life we were made for. Several of the Affections we shall see do so naturally incline to this: It is so agreeable to the State of our Nature, so necessary to the Support and Comfort of Life, the whole Oeconomy of our Constitution is so contrived and calculated for the Ends of Kindness and Friendship, that nothing further seems requisite to shew Men the Reasonableness and Duty of making it their principal Business, to love and to do good to others, than that they acquaint themselves with their own Nature, and observe the Tendency of the Affections God hath placed in it; for, as the Apostle observes in the Words of the Text, *ye are taught of God* (by Nature, which is the Voice of God within us) *to love one another*.

The Proposition which naturally ariseth from these Words, is this: That it is manifest from the Constitution and Circumstances

stances of human Nature, that it is the Will and Design of the Creator, that we should mutually promote one another's Happiness. That the Law of Love and Charity is a Law written upon our Hearts, which every Man owes Obedience to, by virtue of the Affections and Dispositions with which God hath endowed him. The Illustration of this shall be the Subject of my Discourse, in which I shall point out some Principles and Circumstances in our Nature, from whence the Duty of mutual Benevolence may be deduced, and by which, antecedent to all positive and express Revelation, *God hath taught us to love one another.*

And by way of Application, I shall endeavour to influence your Temper and Actions, and perswade you to a proper Behaviour of Affection and Love, by shewing the happy Consequences of pursuing this Disposition in the most remarkable and principal Relations and Dependencies of Life. Our Obligation to this great Duty of mutual Love may appear to us from several Considerations.

In the first Place, we may observe that we are taught it by one of those secret Suggestions of Nature, which are never given in vain, and without design, by a certain Propension, some kind of Instinct implanted within us, which influenceth to the Good,

and restrains from the Mischief of our Fellow Creatures. There is a secret Impulse on the Mind of Man, whereby he is naturally carried to desire the Happiness of others; an Affection that can manifestly be gratify'd with no other Thing, nor rest in any other Object, than their Good. There seems as surely to be a mutual kind Inclination of Mankind towards one another, as of any one Person towards himself; the one is as necessary for the Happiness and Preservation of the Community, as the other for the Good and Safety of each particular Person. And that we may give Scope to this benevolent Affection to exert it self in, we have something that directs us to associate with others; and by forming our selves into Friendships, Families, and Communities, to lay a Foundation for mutual good Offices. It is manifest we feel a real Satisfaction and Enjoyment from this Course of Behaviour, we naturally approve and prefer it before the contrary Conduct; we are pleased with the Consciousness of such Actions in our selves, and admire them in others; and all this previous to and distinct from any Reasoning and Thought, from a natural Propension and Inclination: It is the End, which our Nature determines us to, and we never deviate from it, till unreasonable irregular Passions lead us astray. But we feel no such original Determination of our Nature to the Hatred of others:

thers : There is nothing to be found in our Constitution that primarily and immediately tends to the *Mischief*, as Benevolence does to the *Good* of our Fellow Creatures ; there is no such thing as a sedate calm Delight in the Miseries of others, but quite the contrary. We suffer an Uneasiness from a Sense of their Distress, and, by a fellow-feeling of their Calamities, appropriate (as it were) their Troubles to our selves. This Tendency of our Nature to Love and Kindness may, indeed, (as well as any other Affection) be over-pois'd by the Weight and Prevalence of some unnatural and contrary one ; such as an immoderate Selfishness, and too confin'd Regard to private Interest, Ambition, Revenge, and other unreasonable Passions ; these may over-rule this natural Disposition, and stop the Effects of it ; but where none of these prevail, our own Hearts tell us what we are to do, by them we are strongly determin'd to exert our selves for the Good and Happiness of all Men, as they come within our Notice and Capacity ; by *them* we are *taught to love one another*. Thus hath the wise Author of our Being laid, in the very first Principles of our Nature, the great Foundation, upon which we have seen the most noble Structures of publick Virtue establish'd in the World. The Seeds are implanted within us, which, by a proper Improvement and Cultivation, have brought forth

forth the most glorious Productions of Justice, Patriotism, and Courage, in the Characters of Princes, Statesmen, and Generals; and the more private, though not less amiable ones, of Tenderness, Affection, and Peace, in Families, Friends, and Acquaintance.

But, *Secondly*, God hath further *taught us to love one another*, by adding to this Instinct of our Nature the Approbation of our Reason and Conscience, which is the principal Guide of Life, the proper Judge of Right and Wrong. It is plain, that our Mind is so framed that it can become the Object of its own Contemplations, can debate upon the Nature and Circumstances of its own Actions; and when it does so, must approve or condemn it self for them. Now the Judgment of a Man's own Mind is the truest and strongest Obligation that can be; and *this* always directs to Actions of good Nature, constantly determines us to love one another. For the Truth of this we can only appeal to the inward Sense and Perception of Mankind; the Cause must be tried within our own Breasts, and be determined at the Tribunal of every Man's own Conscience. Inward Applause and Self-complacency is always consequent upon Actions of Kindness and Friendship; nothing fills the Mind with such a comfortable Sense and Satisfaction of our having best answer'd
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the Ends of our Creation, and complied with the Obligations of our Nature, as the Consciousness of having done the greatest Good we were capable of. There is no Man, who does at any time prefer the doing a kind and generous Action to some little Gratifications of his own Interest or Pleasure, but finds his own Mind commending and approving him for it; but the Consciousness of Treachery and Hatred towards others is offensive and dissatisfying. Who, in any considerable Instance, hath ever deliberately oppress'd and injured another, done a base, dishonourable, ungenerous Action, but secretly reproacheth himself for having done so? The Remembrance of it is dissatisfying, and this Conduct always after odious and shameful, even in his own Judgment. Men may act contrary to the Result of their own Conscience, perversely belie their own Nature, and disclaim this most amiable Ingredient of it, yet some Marks of this Impression of Benevolence will appear upon their Hearts, through all the Lusts that are spoiling and defacing it; our corrupt Passions may induce us to transgress the Law, but our Conscience will not permit us to forget it; Men may *dissemble* the Sense of it, but they cannot *destroy* it, it will forcibly and imperceptibly break out, where their own Passions and Interests are not concern'd. We see that Men,
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who give too great an Indulgence themselves to Resentments, Envyings, and Anger, can hardly forbear giving just Applause and Commendation to meek, peaceable, and forgiving Dispositions. Men never fail of admiring in their own Minds Actions of Kindness, Mercy, and Charity, and as constantly detest Cruelty and Inhumanity. Who is there who (though within the little Sphere of his own Power, he may vex and oppress his Dependants) does not approve and admire a Prince, whose Regard is for the Good of his Subjects, the Preservation of Right, and Security of publick Peace; who delights to do good, and to make all about him as easy and as happy as he can? Who but must look upon this Character with Esteem and Satisfaction? And though placed beyond the Influence of such an amiable Disposition, but must admire those lovely Actions, and praise the Author of them: But if his Situation be so happy as to be within the Extent of it, is he not carry'd out to the highest Degree of Love and Affection, and strongly prompted by his Nature to make all the Returns of Duty and Assistance he finds himself capable of, for the valuable Effects of such Care and Goodness? From all this it is evident, what the Judgment and Determination of our own Conscience and Reason is; and if this is to be allow'd the proper Rule and Guide of Life, then are we taught of God, who
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made us reasonable Creatures, to love one another.

But, *Thirdly*, it may be yet a further Instruction to us, that we should love one another, if we consider, that this Disposition is most suitable to the Necessities and Circumstances of our Nature, and doth in a peculiar Manner answer to the external Condition of Life; for we are visibly placed in such Circumstances, as require mutual Assistance for the Support and Comfort of Life. All our Enjoyments have a Relation to and Dependence upon mutual Converse; we are plainly incapable of an independant State; but are obliged, for our own Happiness, to form into Societies. Now mutual Love and Kindness is the Cement that unites Mankind, the Bond that holds Communities together, without which no Society could be form'd; or if it could, there would be no Pleasure or Advantage from it; it would be the worst Condition we could fall into, much worse than that it brings us from. For if we may suppose Men brought under Dependencies and Relations to one another, with a perfect Indifference and Insensibility of Affection to each other, it is to be fear'd, that in such Creatures, the selfish Passions would prevail; and, breaking through all Bounds, would introduce all Kinds of Violence and Oppression, intirely subvert and destroy Justice, Equity,

Equity, and Truth ; and bury the Distinctions of Good and Bad, Right and Wrong, in one common dreadful Ruin ; and Families, Cities, and Kingdoms, instead of being Communities for mutual Convenience and Assistance, would become Herds of rapacious Animals, continually devouring and destroying one another. Since God therefore hath so constituted our Nature, that we stand in continual Need of each others Help and Assistance, it must be agreeable to his Will, to endeavour, according to our several Powers, to promote the Welfare of others ; and as he hath made the Good and Happiness of the *Whole* so necessarily dependent upon Society and mutual Friendship, he hath thereby taught us that it is the Duty of the Particulars to love one another. Thus we see how God hath acquainted Mankind with this Duty ; we are prompted to it by a kind of natural Instinct ; we are directed to the Practice of it by our Reason and Understanding ; and urged to observe it, by what is generally very prevalent among us, our Advantage and Interest. But because Men may deface the Impressions of Nature, before they are fixed deep upon the Mind ; may bear down and over-rule the Principle of Reason and Conscience ; and may overlook or mistake their true Interest and Happiness ; our kind Creator, for the more thorough Security of a Duty so absolutely
necessary

necessary to the Happiness of his Creatures, hath confirm'd it by an express Revelation; of which the fundamental Principle and Duty is, that we *love one another*. This is most strictly enjoin'd and inculcated by the Christian Religion. *The Author and Finisher of our Faith* was himself a most perfect Example of it, *He went about doing Good*. He hath made it the distinguishing Qualification and Badge of his Disciples; *by this shall all Men know, that ye are my Disciples, if ye have Love one to another*. He makes it the Sum and Abridgment of all his Precepts, *this is my Commandment, that ye love one another*. Let us then give that Preference to this Duty in our Practice, which God hath given to it in his Commands; let us be particularly careful to secure the Observance of it; let us not break through the necessary and indispensable Obligations to it for any uncertain and intricate Opinions; but in *these* let there be a mutual Forbearance towards one another, and a mutual Endeavour to join together in Kindness and Charity, for the Maintenance of the more clear and important Truths, and Performance of the more plain and necessary Duties, wherein we do agree and are of one Mind. Let our *first* and *principal* Care and Zeal be fix'd upon the great and important Duties of Justice, Charity, and Humanity; for by *these* we are sure of pleasing

God, who hath so fully taught us to love one another, and of making our selves happy, by settling an uninterrupted Quiet and Serenity in the World. But this comes now to be considered in the Application of this Discourse, in which

I shall endeavour to perswade you to a proper Behaviour of Love and Friendship, by shewing the happy Consequences of pursuing this Disposition in the most remarkable Relations and Dependencies of Life.

Now that Temper of Benevolence which is most natural to us, which we are form'd to, which God hath commanded us to exert towards one another, will produce a just and proper Behaviour in every Situation of Life; its Influence extends to every Relation; all the Duties belonging to Society are but various Expressions of our Love to one another: And would we but suffer our Nature to prevail; would we but listen to the Law God hath taught us, there would be little Occasion for the Infliction of Punishments, ordain'd for the Unruly and Disobedient; but every Man's own Heart would restrain him from Wrong, and secure the Performance of every Obligation he is under to his Fellow Creatures. But I must not treat of this great Subject in all the various Kinds and Parts of it, the Time and your Patience call

call me to some Confinement; and the present Occasion directs me to consider it chiefly with regard to publick Communities; I shall spend therefore the Remainder of the Time allotted me in briefly explaining the *publick* Influence of this good Principle, the Effect it will have upon the Behaviour of Subjects towards their Governors, and upon the Rule and Dominion of these over their Subjects; From these two Instances may be discern'd the great Advantage the World would reap from this Love and Benevolence.

First, The kind and benevolent Disposition will shew it self in Subjects, by a Readiness to be assistant in their Stations to promote the Honour and Interest of the Government they live under, by paying due Respect to those entrusted with it, by a chearful Obedience to their Laws, and by a Concurrence in maintaining that Power and Authority by which the Welfare and Prosperity of the Publick is preserved and establish'd. Men of a sweet and friendly Disposition are soonest touch'd with a Sense of Gratitude; and *such* are naturally filled with Esteem and Affection for the Benefits they enjoy under the happy Influence of a wise and just Administration; and will express their Gratitude by a conscientious and faithful Discharge of the Duty they owe to it. He who is possess'd with a just Sense of Benevolence and

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Kindness, whose Intentions and Wishes towards his Fellow Creatures are truly affectionate and generous; as *he* knows of no private Designs of Envy or Resentment in himself; so is he not apt to suspect them in others. He is inclined to put the most candid and favourable Interpretations upon the Proceedings of his Superiors. He is not fond of entertaining Jealousies against them. He feels no Satisfaction, no Gratification in their Faults; can take no Pleasure in spreading them through the World, or in making their Actions *odious* or *ridiculous*. He is above the little Arts of taking Advantage from the Nature of publick Actions to defame and discredit the Managers of them; which depending upon many private and intricate Circumstances (such as few have Opportunity or Capacity of comprehending) are very easy to be set in false Views, and to be made to appear otherwise than they really are, to Men who are at a Distance, or look at them through a prejudic'd and distemper'd Judgment. There is, indeed, a laudable Temper of Mind, natural to Patriots and Lovers of Mankind, and very requisite for the Preservation of Government, and the Blessings attending it, which makes them apprehensive of every Tendency to disturb the Laws and Customs of the Constitution. *This* is agreeable to, and ariseth from a publick and friendly Disposition; but then *this* never exerts it
self

self in Rancour and Virulence. Slander and Calumny are seldom the Instruments of Patriotism, they are oftner the Tools of Pique and Resentment. To be busy in fomenting Parties, for the Support of trifling Opinions, or little Schemes of Policy; to be artful in raising Jealousies and Suspensions, to lessen Men's Affections towards their Governors, and to bring Difficulties upon publick Affairs, *is not surely* the Behaviour of Men influenced by the Spirit of Love and Benevolence. This Temper of Mind is averse from Rancour and Sullenness, stifles these noxious Humours, and tends to make Men the best and most useful Members of Society, by making them humble, courteous, and easy to all with whom they have to do. But,

Secondly, A kind and benevolent Disposition is still of more Advantage, and a greater Blessing to the World, when it prevails in Governors, and those in Authority, as their Sphere of Action is large and widely extended. And a Prince, who acts upon the true Principle of Love and Humanity towards Mankind, will look upon this large Extent of Power, to be only a greater Compass of doing Good; and will make use of it ** to no other Purposes but to the Safety, Interest, and Honour of the Nation* he is intrusted

* The King's Answer to the Lords.

trusted with. In the whole Administration of his Office he will have the Good of the Community in his View, and in every Particular provide for it, the best he can, by the Establishment of wholesome Laws, and by a prudent and just Execution of them. He is under no Temptation, from his superior Power, of transgressing against his Fellow Creatures; ** the Welfare and Happiness of his People always take place of all other Considerations.* He knows no other Enjoyment from his Greatness, but in making it a Protection and Security to all who live under it. Happiness grows under his Influence; he becomes a common Blessing to all about him; *He comes down like the Rain into a Fleece of Wool, even as the Drops that water the Earth.* How happy the People under such a Prince! How happy the Prince over a People influenced by the same Temper of Friendship and Benevolence! How easy to rule, where every Man obeys out of Love and Choice, from a Principle of Gratitude, and Sense of his own Happiness! How pleasant to obey, where Power is always promoting the common Good! Happiness must be constant and perpetual among Persons of such a Disposition. The Subject under no Suspicion or Danger of any Encroachment upon his just Right and Property,

* The King's Answer to the Lords.

perty, the Prince confiding on the Duty and Affection of the Subject, they enjoy one another, and God's Blessings, in mutual Peace; and the Nation becomes happy at home, and formidable abroad. *Violence shall no more be heard in that Land, nor Destruction within its Borders: It shall be filled with abundance of Peace, Justice shall run down like Waters, and Righteousness like a mighty Stream.*

And we of this Nation have experienced many very great Effects and Blessings of this kind, by the particular Indulgence of Providence, in setting over us wise and just Princes. We had, in his *late* Majesty, a Prince endued with all those Virtues that are the Glory of a Throne, and that naturally conduce to the Happiness of those that are to obey. Under the Influence of whose wise and auspicious Government, we saw the Nation in Peace and Quietness; the Laws of it preserved inviolate, and administer'd with the strictest Justice and Impartiality; the Subject in the full Enjoyment of every Right and Privilege; and our Religion thoroughly secured from the Attempts of Bigotry and Superstition. And, as to our *present* Sovereign, if, from Wisdom in Government, Zeal for the reform'd Religion and Liberties of Mankind, from experienced Valour and Resolution against his Enemies, Integrity and

and Steadiness towards his Friends, and from a mild and sweet Disposition towards his Subjects. *If*, from a Conjunction of these Virtues in a Prince, a People may preface their own Happiness, we have all *these* to depend upon in his *present* Majesty: And *these* are as much as can be suggested, even by our own Wishes, for making us a happy People. And if his Subjects will concur with him in all his great and kind Intentions of making them a prosperous and flourishing Nation; if they will unite——do I say if they *will* unite——they *already have* united, and we *already* have begun to feel the happy Effects of it. It is that Spirit and Resolution with which his Majesty has asserted the Rights of the Nation, and the Zeal and Unanimity of the Parliament in exerting it self in vindicating his Majesty's Honour, and defending the Rights of the Crown, that have at last brought the Fermentation to some Settlement, and given us the near Prospect of seeing the long unsettled State of Affairs determined in a safe, honourable, and established Peace.

Let us then every one resolve to cultivate in himself that peaceable and friendly Disposition which does so manifestly tend to the publick Welfare. Let us shew our Love to one another, by our Zeal and Unanimity for the Support of *that* Interest and Government,
which

which is the only Security we have for the two great Blessings of Life, *Freedom in Religion, and Enjoyment of Civil Liberties.* Let us shew our Gratitude to his Majesty, under whose Administration we enjoy these, by all the Expressions of Affection and Respect. Let us be regular and uniform in the Practice of our Duty to our King and Country, in our several and respective Stations, that so the Blessings which are likely to *distinguish the first Period of his Majesty's Reign* may be continued for many Years; that when the Almighty Disposer of all Things shall put the *last* and final *Period* to it, *he* may leave us a great and happy People, with the delightful Prospect of transmitting those Blessings of Liberty and Religion, which we are now enjoying under him, thro' his Royal Family, to the latest Posterity.

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presented at Winchester.

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